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THE SOVEREIGN'S PRAYER AND THE
PEOPLE'S DUTY.

A SERMON

DELIVERED IN

THE CHURCH OF THE UNITED PARISHES OF
SAINT EDMUND THE KING AND MARTYR, AND
SAINT NICHOLAS ACONS,
LOMBARD STREET,

ON SUNDAY, JULY I. MDCCCXXXVIII.

(THE SUNDAY AFTER

THE CORONATION OF HER MOST GRACIOUS MAJESTY,)

BY

THE REV. THOMAS HARTWELL HORNE, B.D.

OF SAINT JOHN'S COLLEGE, CAMBRIDGE;
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OF THE HOLY SCRIPTURES."

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TO

THE INHABITANTS

OF

THE UNITED PARISHES OF

SAINT EDMUND THE KING AND MARTYR,
AND SAINT NICHOLAS ACONS,

LOMBARD STREET,

(HAPPILY NOT MORE UNITED IN THE BONDS OF AMITY THAN OF LOYALTY,)

THE FOLLOWING DISCOURSE,

PUBLISHED BY SPECIAL REQUEST,

IS,

WITH GREAT RESPECT,

AND WITH BEST WISHES FOR THEIR TEMPORAL AND

SPIRITUAL WELFARE,

INSCRIBED

BY THEIR FAITHFUL SERVANT AND MINISTER,

THOMAS HARTWELL HORNE,

JULY II. MDCCCXXXVIII.

“ No nation can ever be happy at home, or respected abroad, unless its councils and laws be administered by the prudent and the honest, by the moral and religious : and though virtue and piety have higher rewards than it is in the power of man to bestow, yet is it the most essential service which a sovereign can render to the state, to encourage morality and religion by a marked and uniform preference in the distribution of dignity and honour. If, indeed, those who surround the throne, and ought to reflect its lustre ;—if those whose station makes them at once objects of envy and imitation, — if such men are worthless or wicked, the influence of their example will extend itself in every direction ; and profligacy, originating in this source, will be rapidly diffused through all the gradations of society. It is this condition of a people, this general depravation of morals, which is the last calamity that can befall a state. When the whole mass is corrupted, no excellence of political institutions, no wisdom of the legislator, no justice of the ruler, can be of any avail. . . . Such a state may, for a time, be distinguished by every external mark of prosperity, extended dominion or accumulated wealth, and successful cultivation of the arts. But its prosperity is not happiness : its magnificence and luxury, however imposing, are a poor and inadequate compensation for the absence of mutual confidence and mutual kindness, of temperance and contentment, of the dignity of virtue and the consolations of religion.”— ARCHBISHOP OF YORK’S *Sermon at the Coronation of King George IV.* pp. 11, 12.

THE SOVEREIGN'S PRAYER

AND

THE PEOPLE'S DUTY.

1 KINGS, iii. 7—10.

AND NOW, O LORD MY GOD, THOU HAST MADE THY SERVANT KING INSTEAD OF DAVID MY FATHER: AND I AM BUT A LITTLE CHILD, I KNOW NOT HOW TO GO OUT OR TO COME IN. AND THY SERVANT IS IN THE MIDST OF THY PEOPLE, WHICH THOU HAST CHOSEN, A GREAT PEOPLE THAT CANNOT BE NUMBERED, NOR COUNTED FOR MULTITUDE. GIVE THEREFORE THY SERVANT AN UNDERSTANDING HEART TO JUDGE THY PEOPLE, THAT I MAY DISCERN BETWEEN GOOD AND BAD: FOR WHO IS ABLE TO JUDGE THIS THY SO GREAT A PEOPLE?—AND THE SPEECH PLEASED THE LORD, THAT SOLOMON HAD ASKED THIS THING.

DURING the past week, Christian Brethren, a spectacle has been witnessed in this metropolis, which, though stigmatised as blasphemous and absurd by the enemies of all that is virtuous, lovely, and of good report, nevertheless filled every truly

British heart with exultation; while it called forth the fervent prayers of a generous people for the divine blessing on our youthful Sovereign. And as every occurrence, which is of national importance, is calculated to afford us instruction, I feel that I am only performing a pleasing duty, in endeavouring to lay before you some considerations; which, I trust, will be not unsuitable to an event, so replete with momentous consequences both to ourselves and to posterity. Give me, then, your candid attention, and may God vouchsafe to us his blessing, while I offer some reflections, first, on the DEVOUT PRAYER of the young Hebrew monarch, and on the DIVINE ANSWER given to it, and then deduce from it SOME CONSIDERATIONS FOR OUR MUTUAL IMPROVEMENT, more particularly with reference to our present duty towards our youthful Queen.

I. David being far advanced in years, and apprised that his son Adonijah had usurped the throne, associated Solomon with himself in the regal dignity, and caused him to be crowned with great so-

lemnity, by “Zadok the priest and Nathan the prophet,” who “anointed Solomon king: and all the people rejoiced, and said, God save the King! Long live the King! May the King live for ever!”* Nor did he disappoint the fond hopes of his joyous subjects: for the first measures of his reign were characterised by equal wisdom and prudence. At this time he could not be less than eighteen years and a half old, though, in his prayer for wisdom to govern well, he modestly termed himself but *a little child, who knew not how to go out or to come in before a people that could not be numbered for multitude.*

Although we have no specific information concerning the education of Solomon, yet we have every reason to conclude that it had been conducted in a manner, befitting the high office he was destined to fill. Besides the advantage, which he could not but derive from the long experience of his father David, and of the upright and able minis-

* 1 Kings, i. 39, 40. Form and Order of Her Majesty's Coronation, page 30.

ters who were attached to his person, it is not to be supposed that David would leave his appointed successor, without imparting to him some counsels for his future guidance and direction. Indeed, a few of his instructions have been recorded; and they are calculated to impress us with a high opinion of his paternal solicitude for the welfare of his people. Listen to the following counsels. *He that ruleth over men, must be just, ruling in the fear of God.* (2 Sam. xxiii. 3.) For “the justice, which the Sovereign owes to his people, makes it his duty to place able and conscientious men in stations of trust and power.”* *He shall judge the people with righteousness, and the poor with judgment. He shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth; the poor also and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and vio-*

* The Archbishop of York's Sermon at the Coronation of His Majesty King George IV., page 11.

lence: and precious shall their blood be in his sight. (Psalm lxxii. 2. 4. 12—14.) And he, that THUS ruleth over men, shall be as the light of the morning when the sun ariseth; even a morning without clouds; as the tender grass, springing out of the earth by clear shining after rain. (2 Sam. xxiii. 4.)* In other words, he must rule, not only with justice towards men, and piety towards God; but also with mildness and gentleness, and with condescension to the infirmities of his people; and thus render his government as acceptable unto them, as the sunshine in a clear morning, or the tender grass which springs out of the earth through the genial influence of the solar rays after rain.

Again: in one of his divinely inspired odes, which could not have been unknown to Solomon, David thus declares the rules by which he would regulate his own conduct, and the characters of those to whom he would entrust the administration of affairs. *O let me have understanding in the*

* The Seventy-second Psalm, it is generally understood, was composed by David on occasion of his appointing Solomon to be his successor.

*way of godliness. . . . I will walk in my house with a perfect heart. I will take no wicked thing in hand. I hate the sins of unfaithfulness : there shall no such cleave unto me. A froward heart shall depart from me. I will not know a wicked person. . . . There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight. Mine eyes look upon such as are faithful in the land, that they may dwell with me. Whoso leadeth a godly life, he shall be my servant. (Psalm ci. 2, 3—5. 10. 8, 9.)** “The ruler, therefore,” (it has been eloquently remarked by a venerable prelate) “who would be just to his people, whilst he approves himself the faithful and zealous guardian of their civil rights, will preserve their morals from the contagion of vice and irreligion by ruling in the fear of God ; by withholding his favour from the base and licentious ; by exalting the wise and good to distinction and

* From the version in the Book of Common Prayer. The Hundred-and-first Psalm is one of those appointed to be read in “The Form of Prayer with Thanksgiving to Almighty God,” on the anniversary of the Accession of British Sovereigns to the throne.

honour, and by exhibiting in his own deportment an example of those virtues, which it is his duty to cherish in others; remembering that his responsibility bears a proportion to the height of his station; and that he who sits on a throne, is under peculiar obligations to holiness, as having to answer at the great tribunal of judgment, not only for his own personal conduct, but for the influence of his manners and actions on the present and future happiness of millions.”*

But we have more particular information concerning Solomon's education for a throne, in the solemn and affecting charge given to him by David, in the prospect of immediate dissolution. *When the days drew nigh that he should die, he charged Solomon his son, as one who knew, that greatness could neither exempt from obedience to the statutes of the King of Kings, nor privilege the commission of sin; and that that happiness is built upon the sand, which is raised upon any other foundation than that of vir-*

* The Archbishop of York's Sermon at the Coronation of King George IV., pages 12, 13.

tue and piety. *He charged Solomon his son, saying, I go the way of all the earth. Be thou strong therefore and shew thyself a man; and keep the charge of the LORD thy God, to walk in his ways; to keep his statutes and his commandments; performing whatever he has commanded to be done, and omitting whatever he has prohibited; and to keep his judgments.* For, whatever Infinite Wisdom has determined to be right, is essentially and inherently right: what He has determined to be wrong or evil, is inherently and essentially evil. Further, Solomon was to *keep the testimonies of Jehovah, as it is written in the law of Moses, that he might prosper in all that he did.* (1 Kings, ii. 3.) Nor was it without reason, that David referred to the law of Moses: for, in order that he might not be ignorant of true religion, as well as of the fundamental laws of the Hebrew polity, the king of Israel was enjoined to write out for his own use a correct copy of the Divine Law, and to read in that copy all the days of his life, *that he might learn to fear the LORD his God, to keep all the words*

of his statutes to do them. (Deut. xvii. 18, 19.) And from this precept probably arose the laudable custom in this country, of delivering a Bible to the Sovereign, at his or her coronation, with this solemn address from the venerable prelate officiating: "We present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus." *

But to return to Solomon:—As soon as he was established on the throne, desirous of consecrating his reign by a solemn act of religion, he convoked the chief men of Israel at Gibeon: for *there was the altar of*

* Form and Order of Her Majesty's Coronation, page 41.

the LORD his God, and there *he offered a thousand burnt offerings upon the brasen altar before the LORD*; (2 Chron. i. 2—6.) after which solemn transaction we are informed, that *the LORD appeared to Solomon in a dream by night, and said, 'Ask what I shall give thee.'* (1 Kings, iii. 5.) An ambitious person, who thirsted for universal dominion, would not have lost so favourable an opportunity of desiring it: and a soul, possessed by the base and inordinate love of riches, would have coveted unheard-of treasures. Solomon, however, (whose age did not then exceed that of our youthful Sovereign,) abused not the gracious offer of the Most High; but supplicated for wisdom and understanding, political as well as spiritual, in order that he might be enabled to perform the important trust confided to him, to the glory of God and the benefit of his subjects. In humble adoration of the divine goodness, by which he had been elevated to a throne, and under a deep sense of the inexperience of his youth, the extent of his dominions, and the multitude

of his subjects, he implored — as the most precious of all gifts, — that wisdom, which was necessary, in order to enable him to rule well. *Solomon said O LORD my God, thou hast made thy servant king instead of David my father ; and I am but a little child. I know not how to go out or to come in. And thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbered, nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people.* (1 Kings, iii. 7—9.) In thus praying for an understanding heart, Solomon evinced that he already possessed considerable understanding. But, besides political and intellectual wisdom, it is evident that Solomon earnestly desired spiritual wisdom : for he besought the Almighty, to give him an understanding heart, *...that he might judge between good and bad.* Now this he could not do, without a clear apprehension of the Divine Law, which is the only certain test between good and evil. And well had he been instructed by the venerable David

to *know*, that is, to acknowledge and love *the God of his father*; and *serve him with a perfect heart and with a willing mind*, evincing a cheerful and universal obedience to the Divine precepts: *for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts.* *If* (the sweet psalmist of Israel concluded) — *If thou seek Him he will be found of thee: but if thou forsake him, he will cast thee off for ever.* (1 Chron. xxviii. 9.) Subsequently, David prayed that God would give his son *a perfect heart, to keep his commandments*; he did not pray, that God would make him a rich, a great, or a learned man; but, what is of chief importance, a pious and virtuous man: for, without piety and virtue, every thing else is but a snare and a curse to its possessor.

II. Solomon, then, prayed for understanding, both political and religious. Nor did he offer his supplications in vain: for, not only did the Almighty vouchsafe to commend the wisdom of his choice, but also honoured it with a rich reward, conferring upon him an unexampled degree of

temporal prosperity, together with such a measure of wisdom as no other mortal ever before or since possessed. Let us now, in the second place, consider the particulars of THE DIVINE ANSWER TO HIS PRAYER.

1. With regard to his temporal prosperity, the sacred historian informs us, that the fame of his glory was diffused far and wide. At peace with the surrounding states, so that there was *neither evil nor adversary occurrent* (1 Kings, v. 4.), he reigned over the vast countries which David had subjugated, *from the river Euphrates unto the land of the Philistines, and unto the border of Egypt.* Consequently, from commercial duties, as well as from the tributes and presents paid or brought to him by the sovereigns who were his tributaries or his allies, his wealth and magnificence received an amazing increase: while peace gave to all his subjects prosperity, so that *Judah and Israel were many, as the sand which is by the sea in multitude, and dwelt safely under his vine and under his fig-tree.* (1 Kings, iv. 20—28.) And many foreigners, and even sovereign princes, were attracted to Jeru-

salem, in order to behold and converse with a monarch of such distinguished celebrity.

2. But Solomon was pre-eminently illustrious for his understanding: for *God gave him wisdom and knowledge exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the East Country, that is of the Chaldæans, Persians, and Arabians, and all the wisdom of Egypt: for he was wiser than all men. And his fame was in all nations round about: and there came of all people, from all kings of the earth, who had heard of his wisdom.* His knowledge of NATURAL HISTORY must have been most extensive; though none of his writings on this subject have been transmitted to our time; since *he spake of trees from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts and of fowl, and of creeping things and of fishes.* As a POET also, Solomon stands deservedly high. Although, of his *thousand and five songs, or odes, one only* — the song which bears his name — has been preserved; yet that alone justly

gives him a high rank among the most eminent of poets, for its beautiful and natural imagery, for its delicate and exquisite delineations of the strongest of all passions. But it is as a MORAL PHILOSOPHER, that the son of David holds the highest rank. *He spake three thousand proverbs*, a large portion of which, together with the book of Ecclesiastes, is preserved in the sacred Scriptures: and these productions of his capacious mind are a treasure of divine knowledge to sovereigns and to subjects, as well as to nations and individuals. Any government indeed, that should be formed and regulated upon the principles developed by the Hebrew Monarch, would be perfect of its kind, as its subjects would be among the happiest of men.

[i.] Recognising Eternal Wisdom as the primary source of all government, by which alone *kings reign and princes decree justice* (Prov. viii. 15.), Solomon has given excellent precepts for the guidance of SOVEREIGNS, in the discharge of their high functions. *Mercy and truth uphold the king; and his throne is upholden by mercy. It is*

an abomination to kings to commit wickedness. Take away the wicked from before the king, and his throne shall be established in righteousness. Righteous lips are the delight of kings, and they love him that speaketh right. A king that sitteth in the throne of judgment, scattereth away all evil with his eyes. The king's favour is towards a wise servant; but his wrath is against him that causeth shame. The king, that faithfully judgeth the poor, his throne shall be established for ever. (Prov. xx. 28. xvi. 12. xxv. 5. xvi. 13. xx. 8. xxix. 14.)

[ii.] Nor is the royal sage less explicit, though more brief, respecting the DUTY OF SUBJECTS. *My son, fear thou the LORD, and the king; and meddle not with them that are given to change. (Prov. xxiv. 21.)*

Fear thou the LORD and the king. Similar to this precept is the injunction of our adorable Redeemer: *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. (Matt. xxii. 21.)* *Fear God. Honour the king,* is the direction of his apostle. (1 Pet. ii. 17.) Without the fear of God there can be no true

religion. The excellencies and works of the Most High, the relations in which we stand to Him, the account we must one day render unto Him, and, above all, the blessings of Providence and of Redemption — these loudly call upon us to fear Him. *Fear God and keep his commandments* was the conclusion of the whole matter, to which Solomon arrived, after he had enjoyed all the gratifications which wealth and honours, knowledge and pleasure, could impart. *Fear God and keep his commandments : for this is the whole of man*, the whole of true religion, as well as the whole of man's duty, expectation, and happiness : *for, he adds, God shall bring every work into judgment, whether it be good or whether it be evil.* (Eccles. xii. 13, 14.)

But with the fear of God, Solomon associates reverence to the sovereign, as an inseparable duty. *My son, fear thou the Lord AND the King.* (Prov. xxiv. 21.) Reverence to the sovereign for God's sake must be united with the fear of the Lord.

By him kings reign, and they are his ministers for good, for the protection of their

subjects, for the promotion of virtue and for the suppression of wickedness. God has conferred dignity and power upon them, and they are intitled to honour, on account of the office and work entrusted to them. *And meddle not* (Solomon adds) *with them that are GIVEN to change*; who affect it out of restless discontent with the existing state of things, or from love of innovation, regardless of the consequences which may ensue to society.

[iii.] To nations also Solomon announces with equal clearness the necessary and indissoluble connexion between NATIONAL PIETY AND NATIONAL PROSPERITY. *Righteousness exalteth a nation; but sin is a reproach to any people.* (Prov. xiv. 34.) Piety and holiness, which are but another appellation for righteousness, are inseparably connected with industry, sobriety, and honesty, and promote temporal prosperity: at the same time, by drawing forth into proper exercise the intellectual faculties, and forming correct habits, righteousness exalts the moral and social state of nations as well as of individuals. Under its benign influence,

society is transformed from immorality to morality, and from rudeness into refinement. Duty in all its details is understood and practised, while all the efforts of mere human science and philosophy cannot afford this knowledge or produce this effect. Moreover, righteousness exalts the social state of a nation, by prohibiting every pleasure which is purchased at the expense of God's glory, of moral principle, or of the public good : at the same time it promotes every thing, that is just and pure, lovely and of good report. And righteousness exalts the political state of a nation by adding its venerable sanctions to the authority of government, and by teaching and enforcing subordination. While it instructs magistrates to be just, it exhorts subjects to *lead quiet and peaceable lives in all godliness and honesty.* (1 Tim. ii. 2.) Magistrates, influenced by righteousness, regard their subjects as children ; and *religious* subjects view their magistrates as nursing fathers and nursing mothers. They study to promote each other's happiness.

On the contrary, *sin is a reproach to any*

people ; as it tends to produce the very reverse of all the benefits which flow from righteousness. The whole history of the Jewish nation affords a verification of this axiom of the Hebrew monarch ; and it were not difficult, would time permit, to adduce other testimonies of its truth from profane history, both ancient and modern.

[iv.] Once more : As a means of promoting individual as well as national righteousness, Solomon enforces the duty of imparting early religious education. *Train up a child, he says, in the way he should go ; and when he is old, he will not depart from it.* That religious education is here intended, is evident from the fact, that religious instruction is especially enjoined in the law of Moses. The Hebrew legislator, in enforcing upon the Israelites the duty of remembering all the mercies they had received, charged them diligently to teach them to their children. (Deut. v. 9. vi. 7.) In order that it may be effectual, all education must be based upon religion. Although it is unquestionably true, that “ knowledge is power,” yet it is equally

true, that the mere possession of knowledge, without religious principle, only confers the power of doing or receiving mischief. Education, without religious instruction, may sharpen the intellect; but it cannot control the passions of mankind. For the practical effects of education, not based upon religion, we have only to look to France. More than forty years since, a plan of national education was framed, from which religious instruction was excluded. [A.] From that period to the present, the children of that country have, for the most part, been educated upon this godless principle: and bitter indeed have been its fruits, in the indifference for religion, the desecration of the Lord's Day, and the consequent dissipation and immorality which all reflecting travellers attest to prevail in that country. Deplorable indeed must be the state of moral feeling, when the decree of one of the superior tribunals, which was lately given for enforcing the better observance of *part* of the Lord's Day, was denounced by the infidel journalists of Paris, as endangering the

liberty of the subject !* Whatever may be asserted to the contrary, by some benevolent theorists upon education in our country, who would proscribe all religious instruction from our schools, it is the sacred duty of every one to whose care children are entrusted (and who must give account for their souls) to *bring them up in the nurture and admonition of the Lord*, (Eph. vi. 4.) under such discipline and instruction, as may lead them to the knowledge of the gospel of Christ, and most effectually dispose them to believe and profess its life giving doctrines, and to practise its holy precepts.

III. Such were the prayer of Solomon and the divine answer to it. The Almighty not only conferred upon him unprecedented prosperity, but also imparted to him intellectual, political, and religious wisdom, in order to fit him for the exalted station, to which he was raised. Let us now, in the last place, endeavour to collect from the subject we have been considering a few observations for our mutual edification,

* St. James's Chronicle, June 30th, 1838.

more particularly in reference to our present DUTY TOWARDS OUR YOUTHFUL QUEEN.

1. We learn, then, that spiritual blessings are to be sought with the greatest importunity, and that temporal blessings are to be referred to Infinite Wisdom.

Although we are not called to the like advancement, and ought not to expect any such revelation as Solomon received ; yet there is not a single individual, however humble his circumstances may be, who is not bound to worship the Almighty, and to pay a serious regard to all the ordinances which he has appointed. And as none are exempted from the obligation, so there is the strongest encouragement for all to seek that divine and heavenly wisdom, whose ways are ways of pleasantness, and all whose paths are peace. *Godliness has the promise of the life that now is, and of that which is to come.* Through the all-prevailing intercession of the Lord Jesus Christ, the throne of grace is always accessible, not merely to sovereigns, but to persons of the meanest rank : and the same offer which was made to Solomon, is in effect made to each of us :

— *Ask what I shall give thee.* (1 Kings, ii. 5.) *Whatsoever* (says our Redeemer) *ye shall ask the Father in my name, he will give it you.* (John, xiv. 14. xvi. 23.) *Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you.* (Matt. vi. 33.) *For, if God spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things?* (Rom. viii. 32.)

2. Further, we learn, that next to the possession of that divine wisdom, which alone can make us wise unto salvation, the ability for performing our duty aright, is the most desirable of all blessings, and must be sought only from God.

Though education may improve our talents, it never will confer that wisdom which cometh from above, from the *Father of lights*; who, *if any one ask wisdom of him in faith, nothing wavering, giveth unto all liberally, and upbraideth not.* (James i. 17. 5, 6.) Let us then beseech “Almighty God, the fountain of all wisdom,” to give unto each of us that wisdom which is profitable to direct us in the way of our duty: and espe-

cially let us implore of him, in behalf of our Sovereign, "the spirit of wisdom and government, the spirit of knowledge, and of true godliness." * And there are several considerations, which concur to enforce such supplications upon us as a SACRED DUTY, in order that she may be enabled to rule aright over the millions, who, in various parts of the world, are subject to her sceptre.

[i.] Consider the deep and touching sense of moral responsibility, expressed by Her Majesty on various occasions.

Addressing the Privy Council on the day of her accession, Her Majesty stated that "this awful responsibility was imposed upon her so suddenly, and at so early a period of her life, that she should feel herself utterly oppressed by the burthen, were she not sustained by the hope, that Divine Providence, which called her to this work, will give her strength for the performance of it."

[ii.] Listen also to the deep concern

* Form and Order of Her Majesty's Coronation, page 30.

expressed by our youthful Sovereign for the maintenance of our religion, laws, and liberties. “ Educated in England, under the tender and enlightened care of a most affectionate mother, I have learnt from my infancy to respect and love the institutions of my native country. It shall be my unceasing study to maintain the Reformed Religion, as by law established ; securing at the same time to all the full enjoyment of religious liberty. And I shall steadily protect the rights, and promote to the utmost of my power the happiness and welfare, of all classes of my subjects.” *

* Address to the Privy Council, June 20th, 1837. — Similar sentiments, evincing Her Majesty's deep sense of the responsibility attached to her high office, and of her solicitude for the welfare of her subjects, were delivered on various subsequent occasions. A few of these are subjoined.

“ I ascend the throne under a deep sense of the responsibility, which is imposed upon me : but I am supported by the consciousness of my own right intentions, and by my dependence upon the protection of Almighty God.” — Speech on the Prorogation of Parliament, July 17th, 1837.

“ You may securely rely upon my determination to maintain the Reformed Church, to protect the rights of

[iii.] Once more : in the proclamation against vice and immorality*, which was one of the very first acts of her reign, Her Majesty acknowledges before God and the world that she “cannot expect the goodness and blessing of Almighty God, by whom kings and queens reign, and on which she entirely relies, without a religious observance of God’s holy laws ;” and thereby declares “her royal purpose and resolution, to discountenance and punish all manner of

conscience, and to administer the law in justice and in mercy.” — Answer to the Address of the Court of Aldermen of the City of London, July 12th. 1837.

“ You may rely upon my adherence to the declaration with which I commenced my reign, and upon my determination to maintain the Reformed Religion as by law established, and at the same time to secure to all the full enjoyment of religious liberty.” — Answer to the Address of the Court of Common Council of the City of London, July 12th, 1837.

“ It will be my endeavour to secure our ecclesiastical and civil institutions by the maintenance of their fundamental principles, and the adoption of well-considered improvements : and I join fervently in your prayers to Almighty God for those blessed results, which it will be the study of my life to attain.” — Answer to the Address of the University of Oxford, July 14th, 1837.

* This proclamation was read in the course of the morning service.

vice, profaneness, and immorality, in all persons, of whatever degree or quality, within her realm, and particularly in such as are employed near her royal person; and that, for the encouragement of religion and morality, Her Majesty will, upon all occasions, distinguish persons of piety and virtue, by marks of her royal favour.”

[iv.] Finally, as professing Christians and members of the Reformed Church established in these realms, it is our sacred duty to offer fervent petitions to the Throne of Grace for our Sovereign, in accordance with the apostolic exhortation, *that supplications, prayers, and intercessions be made for all men, especially for kings.* (1 Tim. ii. 1, 2.) Loyalty to the throne is a distinguishing feature of that church to which it is our happiness to belong. “She meddles not with the politics of the day, nor troubles herself about abstract questions respecting civil compacts between the prince and the people, nor upon their respective privileges under the various forms of government that may exist; but satisfies herself with the simple facts, as they rest upon apostolic authority,

that *the powers that be, are ordained of God*, and that subjects are to *submit themselves to every ordinance of man for the Lord's sake*. . . Desirous to lay the foundation deep of cheerful submission to the Sovereign, the magistrates and the laws, she is studious to imprint on early childhood the valuable lesson "to honour and obey the King, and all that are put in authority under him ; to submit themselves to all their governors ; to order themselves lowly and reverently to all their betters ; and to do their duty in that state of life, unto which it shall please God to call them." And in the daily service of our Church, prayers are offered up for the welfare of the Sovereign, both temporal and eternal : whilst "we and all her subjects" are reminded of our obligation, "faithfully to serve, honour, and humbly obey her ;" and the monarch at the same time is kept in recollection, that her authority is derived from the King of Kings, to whom she is accountable, "and is given to her for the great ends of promoting the glory of God and the happiness of her peo-

ple ; and, that she may employ her authority for these ends, is made the subject of a special petition from her people." *

What now remains, and what can be more becoming in us, on this interesting and solemn occasion, than to offer our most fervent supplications, that God, in whose awful presence our youthful Sovereign, and the whole British Nation by their representatives, have declared and ratified their mutual engagements, would pour into every heart a sincere desire to promote their mutual happiness, and unite them in the strictest bonds of affection. May the sacred oath which our Queen has taken at the altar of the King of Kings, that she will govern the British nation "according to the statutes in Parliament agreed on, and the respective laws and customs" of her dominions ; that she "will cause law and justice, in mercy, to be executed in all her judgments ;" and that she "will to the utmost of her power maintain the laws of God, the true profession

* Archbishop Magee's Charge to the Clergy of Dublin in 1826, pp. 45, 46.

of the Gospel, and the Protestant Religion established by law ;” — may this solemn oath and promise ever recur to her mind, as the genuine intention of her heart ! And may the allegiance, which we pay her in all truth and faithfulness, be bound upon our hearts and minds with the ties of duty, gratitude and love !

May “ the Lord protect her in all her ways, preserve her from every evil thing, and prosper her in every thing good ! May He give her a faithful senate, wise and upright counsellors and magistrates, a loyal nobility, and a dutiful gentry ; a pious, learned, and useful clergy ; an honest, industrious, and obedient commonalty. May wisdom and knowledge be the stability of her times, and the fear of the Lord her treasure ! The Lord make her days many, and her reign prosperous ! May she be revered by all her subjects, and ever increase in favour with God and man !” May “ the glorious majesty of the Lord our God be upon her : may He bless her with all temporal and spiritual

happiness in this world, and crown her with glory and immortality in the world to come. Amen."*

* The Benediction in the Form and Order of Her Majesty's Coronation, pp. 42, 43.

NOTE [A], TO PAGE 25.

The law, enacted on the 3d Brumaire, an. IV. de la République Française (Oct. 25, 1795) is printed in the *Moniteur* of the 11th Brumaire for the same year, pp. 162—163. By this law (which continued in force until after the peace of 1815, and under which a very great proportion of the actual adult population of France was educated), "primary schools" were established in every canton or district of the so-called republic "one and indivisible." The fourth article of the first title prescribes the course of education, — viz. reading, writing, arithmetic, and the *elements of republican morality*! — "on enseignera à lire, à écrire, à calculer, et les *éléments de la morale républicaine*." In the course of instruction directed by titles II. and III, for "central," and "special schools," religion is equally excluded. What were the dire fruits produced by the "elements of republican morality" the reader may see in the Abbé Barruel's *Memoirs of Jacobinism*, and in the second volume of Gifford's *Residence in France*, during the years 1792—1795.

THE END.

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